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THE ENGLISH NEWSLETTER OF THE TAIWAN EPISCOPAL CHURCH

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TAIWAN EPISCOPAL CHURCH

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The Bishop's Letter

The 7th month of the Chinese Lunar Calendar is also called Ghost Month. According to tradition, the spirits of people to whom no one offers sacrifices are let out to roam the earth during this month. Sacrifices like fowl, pork, pig's feet, etc., are offered to them by the faithful in front of households, markets and temples. To do this is to guarantee a peaceful life. People are very cautious, with just the hint of terror, during this period of time. Activities will be greatly reduced and therefore, most business is no exception. Unfortunately, the accident of CAL in Hong Kong will even increase the atmosphere of terror such a month this year.

How can we Christians respond to such a situation? From the New Testament we are assured that Jesus Christ is the Lord even over the evil Spirit. He has the power to drive the spirit out of sick people. Therefore, in Christ we are not afraid of such kinds of spirit, which is the base of our Christian concept of Peace. Hence, a lot of Christians have promoted a special evangelistic program on Peace to people in Taiwan during this period of time. They think this is a pertinent subject and a good message for our neighbors living under this fear of ghosts. If fact, if they know such peace, they will experience liberation from fear and terror.

July was a busy month. David Lai and Elizabeth Wei led a group of 36 people to tour England, Scotland and Ireland. It was called a root-searching tour of the Anglican church. They had a joyous experience in visiting this area, especially many renowned cathedrals and Anglican churches. They have now implemented the late Bishop James Pong's vision of evangelism through tourism. It serves the purposes of evangelism and of Christian education.

The first English Summer Camp was held at St. John's and St. Mary's

Institute of Technology in July, sponsored by Province VIII of the American Episcopal Church. Rev. Richard Henry, the chaplain, and Caitlin Whitwell, Tiffany Tasker and Seth Reinheimer were teachers. It is the most meaningful ministry we have yet tried with the co-operation of Province VIII. We are very grateful to Rev. Jerry Drino for his efforts to make this possible.

We also have a team of youths sponsored by the Diocese to go to our many churches in this Diocese to help organize summer joy camps for Sunday School students. This is the third year of such a program. Children and parents really enjoy such a blend of activities.

It is a great joy to celebrate a Thanksgiving service for the upgrading of St. John's and St. Mary's from junior college to full college after 32 years. We give our hearty thanks to God and for all those who have put their efforts into the development of the college. We also look forward to seeing it become a technological university in the near future. St. John's and St. Mary's Institute of Technology has about 7000 students including both day and night classes.

Grace and myself attended the House of Bishops meeting in San Diego from 16-22 September. Afterward we visited friends and our son in San Jose and attend Rev. Dr. Franco Kwan's installation as the rector of True Sunshine Episcopal Church in the Diocese of California. He and Bishop Swing honored me by asking me to preach.

In October, we (a team of bishop, clergy, lay, and youth observers from Taiwan) will attend a CCEA full council in Malaka, West Malaysia. This meeting is held only once every 4 years. I will finish my second, and last, term as Honorary Treasurer of CCEA. I regard it as an honor to have served in such a job.

We are making progress in the matter of the Companion Diocese with the Diocese of New Westminster in Vancouver area of Canada. Rev. David Lai is visiting them now (October) on behalf of our diocese. We sincerely hope that through such mutual visitation we will be enriched reciprocally and bring the good results we expect.

Last, and most certainly not the least, the search and nomination committee for electing a Bishop Co-Adjutor for this diocese is being formed. The letter of Consent has been sent. In fact, we are in the process. Please pray for us, especially in the matter of this election, as we prepare to enter the 3rd Millenium.

EARTHQUAKE

Deaths	2,200
Injured	8,000
Trapped	~300
Missing	58
Cutoff	5,000+

Dear Brothers and Sisters in Christ,

Moon Festival traditionally has a happy family gathering. This year's Moon Festival was a stark contrast. Many families were broken when this disasterous earthquake occurred. Even those that were not, did not feel like celebrating. No one in all of Taiwan was unaffected.

When the earthquake happened, I was in San Diego attending the House of Bishops meeting. The Presiding Bishops and my colleagues were very much concerned about the earthquake and those in Taiwan. Telephone lines were busy and it was very hard to get through. I first reached our Dean, except the two in TaiChung, the epicenter area, and I was also able to talk to my second daughter, Ya-Mine, who was alone in the whole building of the Diocesan Center, and my mother in Chiayi. They were all shocked, but no real damage.

When I arrived home, I saw a huge pile of letters and e-mails sitting on my desk. They all expressed their sincere concerns about the earthquake and its effects on our people. I was very much touched by them and felt so not alone and much blessed to be a part of this body of Christ. On the behalf of the

people of this diocese and our clergy, I would like to give our heartfelt gratitude to you all. Your care and concerned contributions are most appreciated.

The second day after my return, I went to visit St. James', which has a leak in the main building, and Leading Star, which suffered major damage. The ground dropped and a wall fell down terribly. Then we went to visit our neighbors. Three hundred families have been evacuated because of the ground dropping and causing their houses to lean dangerously. It will take a long while to re-build this community. Our kindergarten will be affected because of the vertical slippage in the ground. As we drove back to Taichung, we also saw several high rise buildings leaning. For the first time, I was much terrified, yet Father Charles Chen told me if we go to visit the most damaged area, we will see the unthinkable chaos and the dead bodies everywhere laid along the road. You will feel so bad you may not sleep and eat for many days. Although it is all so dreadful, we have been comforted by the love shown by our many friends from abroad and by the generous donation of rescue teams from many nations and the generous donations both from abroad and from Taiwan.

All churches feel it is their obligation to be involved in the relief efforts. We encourage you to contribute and take part in this. As a first step, we will rebuild and repair the Leading Star Mission. We then propose to use our funds for relief and reconstruction and whatever other resources we can mobilize in three areas. First, is the Christian Hospital at Puli whose resources are stretched to the limit and which has performed heroically from the first minutes of this disaster. Second is for long-term relief and support of children orphaned by this disaster. Third is for aid to people close around the Leading Star Mission. There are three hundred families there in great need. Their homes were destroyed. They have no place to go, and they greatly need financial and counseling services.

In that stack of awaiting mail when I first arrived in Taiwan were

several checks – the Presiding Bishop's Fund for World Relief, Nippon Sei Ko Kai, Christian Missionary Society from London, , the Rev. B.D. Tucker, and the Rev. W.H. Chou had already sent financial aid to be used for those in need. I brought with me a check from True Sunshine Church in San Francisco. We have since heard from more who will be sending money and from many who have offered to do so as specific needs are defined.

All help for this work will be greatly appreciated. Mail checks to 1-105-7 Hangchow South Road, Taipei 100 Taiwan. Even more important are your prayers. We ask for that sustaining love now and for many months to come.

Yours in Christ,

+

John

Post-Earthquake News from Taipei

This is a message sent by Father Doyle to friends abroad as soon as communications out were possible.

Thank you so much for your concern. It is very sad about the deaths and injuries and those whose lives have ended in horror and all their bereaved families but myself am thank full I am still useful. I feel normal today as I have electricity at least for the moment. Yesterday I had to buy another phone as my other one works with power only, people were trying to find me and although I stayed put they couldn't ring me. I had thought that the phone lines were dead.

For myself it was a little frightening at one point when I thought the ceiling in my apartment was going to crash in on me. But after the initial shake swaying shook and I found a torch I saw I was OK. The smashing, etc. was all above me. I nearly left the flat naked with a torch after the building stopped

swaying - I live on the 4th floor of a 14 story apartment building 5 years old- but realized what I was doing then had to find my clothes and put shoes on as I thought there would be glass everywhere. When I got outside I was surprised that there were only a few people outside!!! Why were they still inside? A couple of minutes later I saw the trees moving again so I moved away right into the open and made sure that I wasn't going to stand on fallen power lines. But it all seemed normal. The 2nd biggest hospital in Taipei is within eyesight and it was in darkness then the lights came on and emergency lights around my building but every where was pitch black it was 2pm in the morning, it was raining but not cold Taiwan is never cold.

After a few hours I went back

inside and turned on my radio to listen to the short-wave no news !!!! Then I realized it must have been big as everything had really stopped. Then at about 6.30 the first SW news of it broke and I listened carefully as I heard the first reports. My radio finally lost power its a big ICOM but batteries are used up fast, so all day until 8 30pm I just waited. Finally the power came on and I made some hasty phone calls and sent out email to those I couldn't reach. I really didn't sleep. In the morning the power went off again at 7 followed by 2 more aftershocks and stayed off until 9 pm last night Wednesday. It has stayed on since but could go off any time.

A good friend of mine is a neurosurgeon here and he has gone to Nantou which is south and in the middle of the island. He was a little distressed when he rang lots of deaths many injuries and much damage. Another parishioner's brother spent the days identifying bodies. However, all the people I know are OK and so are their families but they are scared and waiting for the aftershocks to come. Yesterday there was panic buying in the shops no more bread and batteries or fresh food. Tin diet coming up.

Last night 2 of my people who live out of Taipei near the main damaged area decided to spend the night outside rather than risk staying indoors. There were some huge aftershocks they felt. I have only moved once to check in at church and get my non-electric phone the traffic is small and not many around my building is silent and it seems like they have all gone. There was no

rushing or panic just quiet.

I've taken some time with this message as I am sending it on to others as I have only said I am OK and not filled in any details.

Thank you very much for your concern and I will be in touch soon probably by next Monday after this Sunday Service I will have a better idea the one in Taichung south of Taipei has suffered worst.

In Taipei a couple of buildings including a 12 storey one collapsed. I am sure there are more places damaged yesterdays English local papers were horrific.

To day Friday I have awoken after a good sleep. It is a holiday here today so it is indeed very quiet but power is on again. Last night there was another shock but there have been more than 2000! However, you only feel them when they are above 3/4 and this one I felt as the building moved. I think I realize why I have been a little dizzy as my body feels the movement but my mind doesn't a bit like being on a long distance flight.

In regard to power many don't have this and especially in the devastated areas where there is chaos. Many people are homeless, the reports say 100000 but who knows really. I had been to the epicentre in January and had a photo taken at the railway station a historical and tourist place which is flattened.

I'll be in touch. God Bless.

Graham

LETTERS AND E-MAIL

The following are excerpts from words of comfort that you sent. Thank you.

I am sending this e-mail on behalf

of the Rev. Dick Cartmell and Hiddy Cartmell from my church, St. James, Lower Darwin, Lancastershire. They have asked me to send on their thoughts and prayers... — *Bob Kearney*

"There are things we cannot understand, most of all in times of tragedy like this: God is our only strength. John, I want you to know that I also pray the Lord that he strengthens you on your mission of guiding your people in these hard times." – *Martin Barahona, Bishop of El Salvador*

"At breakfast this morning at St. George's College (Israel), I shared with them your earlier report of the earthquake in Taiwan" – *John Buchanan, Bishop of West Missouri*

"I am enclosing a check for relief and restoration after the terrible earthquake you suffered. You are in our prayers and our love and hopes go out to you." – *B.D. Tucker*

"I am writing to say that we have prayed for the church and for the people of Taiwan this morning in chapel. We will continue to keep you all in our prayers here at VTS." – *David Scott, USA*

Ever since we heard about the earthquake and the increasing news of deaths, damage, and destruction, we have been wondering about you and the people of the Diocese of Taiwan. We would be grateful to hear from someone so that we can pray intelligently and share the news so others will know and care." – *Timothy Nakayama, St. Andrew's Church, Japan*

"I just heard that there was a big earthquake in Taiwan this morning at 1:47. It's epicenter, magnitude 7.3, was near Sun Moon Lake. Are you OK? Are your families OK? Are Taiwan Sheng Kong Hui people all OK?" – *Yoshi Mikami (October 21)*

"Nola and I are following the news about the disaster as best we can. We pray for you all in the Episcopal Church of Taiwan and especially for Good Shepherd." – *Bruce Cockburn, New Zealand*

Our prayers are with you and the people of Taiwan as we watch the horrific pictures on TV of the effect of the earthquake. Know that our hearts go out to you, hoping that all of you are safe, but holding everyone in our love. While we have known earthquakes all our lives, nothing of this magnitude has ever come our way." – *Jerry and Marilyn Drino*

"We are concerned about your welfare. Please give us some information..." – *All Souls' Church, Chatan, Okinawa*

"I am anxious if your house and all churches are affected." – *Francis T. Mori, Bishop of Chubu, Japan*

"I hope everyone is all right and there is not too much damage to church properties, and I hope your spirits are strong as you help others to recover from the shock." – *Dr. Charles B. Jones, former English secretary to Bishop Chien, USA*

"We would like to help in some way if possible." – *Doug Phillips, USA*

"We continue to remember you as you face the aftershock and as you start thinking about reconstructing... I have tried to call you many times but of course there have been power cuts, etc. Peter Leung has also tried to call you and sends his kind regards and prayers. We have already transferred money to the Diocesan accounts..." – *Liz Russell, CMS, London*

"Korean Christians are praying for swift recovery and our Lord Jesus would hear all the pains and sorrows." – *Kim Dong-Wan, NCKK*

"We, therefore in solidarity with your grace, clergy and people, pray for God's love and comfort upon the hapless families of the earthquake victims." – *Tomas Millamena, Supreme Bishop, Philippines Independent Church*

"We offer our condolences to all who have suffered the loss of loved ones, and to the many who have lost homes, farms, possessions, and livelihood from this disaster." — *Dean Peter Elliott for Bishop Michael Ingham, Bishop of New Westminster, Canada*

Bishop Tsui of East Kowloon and Bishop Soo of West Kowloon both wrote in Chinese offering prayers and support. — *Archbishop Kwang called*. So did many, many others. Selections of those will appear in the Chinese newsletters.

Lutherans approve full communion with Moravians and Episcopalians

(ENS) After three days of civil but intense debate, the Evangelical Lutheran Church in America (ELCA) approved by nearly a 70 percent majority a document that opens the way to full communion with the Episcopal Church—and may provide new energy for the ecumenical movement in a new century.

The final August 19 vote of 716 (69.3 percent) to 317 (30.7) met the requirements of two-thirds of voting members at the Churchwide Assembly in Denver. The document, Called to Common Mission, was written after the ELCA failed by six votes to approve a Concordat of Agreement at its 1997 assembly in Philadelphia. A few weeks earlier the Episcopal Church's General Convention had overwhelmingly approved the Concordat. The Lutherans did approve full communion with the Presbyterians, United Church of Christ and the Reformed Church in America in 1997.

In the wake of the 1997 vote, Lutherans appointed a writing team, headed by Prof. Martin Marty of Chicago, to write a new proposal that would address the objections that emerged at the assembly. Episcopalians served as advisors to the writing team. The document now goes to the General Convention in Denver next summer.

If approved, the two churches would share mission strategies and even clergy. In the most controversial provision, the Lutherans would agree to

join Episcopalians in the historic episcopate, a sign of the church's continuity with the apostolic church.

Well-organized opponents of full communion have argued strenuously that agreement in Word and Sacrament is sufficient for unity, that Lutherans should not be "required" to adopt the historic episcopate. Lutherans in other parts of the world do embrace the historic episcopate but it has never been part of the American experience.

An incredible step

Speaking to the assembly following the vote, the Rev. David Perry, the Episcopal Church's ecumenical officer, said, "This is an incredible step you have taken. What hope for a new century," he added, drawing on the theme of the Churchwide Assembly, "Making Christ Known: Hope for a New Century."

In a prepared statement, read at a news conference by Bishop Christopher Epting of Iowa, Presiding Bishop Frank T. Griswold said, "I pray that our response can be positive. The 30 long years of conversation and dialogue have come to fruition. The promise of our deepening life together offers real hope for the broken world. The test of our full communion will be our faithfulness to the Gospel in mission and witness, in prayer and fellowship at God's altar. We ask the Holy Spirit to lead us in the days ahead, to unfold and deepen our relationship."

"This is a big step for us—but we're

not dancing yet," said Presiding Bishop H. George Anderson of the ELCA, pointing out that the document must be approved by the Episcopal Church. "We live in hope."

Yet the action to approve full communion with the 50,000-member Moravian Church, with only 11 negative votes, as well as with the Episcopal Church, is "a great step in our ecumenical understanding," Anderson added. "And it is not the end. We will continue to press forward."

Perry cautioned that the majority who favored full communion should be "prayerful and sensitive" in recognition that over 30 percent of the assembly voted against CCM. "Healing is a part of our new life together." He said that the educational task, helping Episcopalians understand the new document and how it differs from the Concordat of 1997, will begin almost immediately. Epting said that there are "substantial changes but ones that are consistent with the document" and he did not anticipate much opposition among Episcopalians.

A last-minute amendment gave Lutherans some "wiggle room" on the requirement that bishops preside at all ordinations. While agreeing with "the historic practice whereby the bishop is representative of the wider church," and should "regularly" preside, it concedes that there might be emergency

situations in which that would not be possible.

A first for an American church

Marty said that he celebrated both moves and said, from a historical viewpoint, it is the first time in U.S. religious history that a church has bridged the gap between churches so diversely governed—congregational, presbyterian, synodical, confessional and episcopal. In light of the new relationships, the Lutheran vote could open the way for other churches to consider the historic episcopate. "Many new partnerships might lie ahead," he predicted.

Prof. J. Robert Wright of the General Theological Seminary in New York, an advisor to the ecumenical office and a partner in the writing process, agreed. In an interview he said that "Lutherans have bridged the gap of the Reformation and have given a powerful new energy to the ecumenical movement for the new millennium." He expressed his hope that the General Convention would "embrace their decision" next summer.

I—James Solheim is director of the Episcopal Church's Office of News and Information and covered the Churchwide Assembly for ENS.

BISHOP AND MRS. BUCHANAN VISIT TAIWAN

Dear Friends,

Please allow me to introduce myself, since I am unknown to most of the readers of "Friendship." My name is John Buchanan, and I am the Bishop of West Missouri in the USA. The See City is Kansas City, Missouri. My wife, Peggy, and I are presently on an extended sabbatical leave, and we have been

visiting Anglican/Episcopal dioceses and churches in many parts of the world. Before coming to Taiwan, we visited New Zealand, Australia, Thailand. After our visit to Taiwan, we visited Hong Kong, Macau, Italy, Germany, and Spain. Presently we are in Jerusalem, living at St. George's College. At the College, I am serving as a volunteer chaplain, and Peggy is an active participant in the

courses offered by the college. It is our plan to return to USA in November.

It was a particular joy to visit Taiwan, because of our long-standing friendship with Bishop and Mrs. Chien. Bishop Chien and I became bishops at about the same time. Meetings of the House of Bishops of the Episcopal Church have given us the opportunity to visit with each other over the past ten years. Peggy and I value our relationship with them as a brother and sister in Christ. We also have great respect for their ministry in the Gospel.

Our time in Taiwan was very busy. We were able to experience and learn a great deal about your Church and culture. None of which would have been possible with many wonderful people, who are now new friends in Christ. We were met at the airport by Dr. Elizabeth Green and Julia, the Bishop's secretaries. They got to our hotel--the

Taipei Hilton--in heavy rain, and after lunch a visit to the Museum of History. On the evening of our first day the Bishop and Mrs. Chien were gracious hosts at a welcoming dinner, and among the other guests were Mr. Justice and Mrs. Herbert Ma. Among our guides and hosts, during our short time in Taiwan, were Dean and Mrs. Samuel Lin, Fr. and Mrs. Lennon Chang, and Fr. Peter Chen and Mother Elizabeth Wei. We very grateful to the Chens for a marvelous farewell dinner on our last night in Taipei.

Our visit to your diocese allowed us to become acquainted with the work and ministry of the Diocese of Taiwan, particularly, at Good Shepherd Church, the Cathedral of St. John, and Advent Church. It was evident that the cause of Christ is at the heart of your people; so we are proud to be partners with you in that Gospel.

Fund Raising for Community Ministry

By Tim Pan

If a church does not contribute time and money to its community, how can the church expect its members to contribute time and money to the church?" "A convenient store provides community some services, but what does a church provide the community?" They are questions that Christians should ask themselves.

A couple of years ago members of the Good Shepherd Church wrote down the parish mission. It says: "Our mission is to make the church grow in the community." We find out that members of the Episcopal Church are often Episcopalians of generations. This situation limits the church growth and isolates the church from the community. To our neighbors, existence of this type of church is meaningless. Maybe the neighbors would rather convert the

church to a parking lot, which at least serves their real needs. Therefore, in recent years the Good Shepherd Church has enhanced its community ministry, or I should say, community services. In addition to continuing our high quality kindergarten, we started a Senior Citizen Service Center (S.C.S.C.) which later became a Senior Citizen College. There are currently more than 200 people enrolled. Together with Shin-Guan Hospital, we started a "free hot meal service" program. Social workers and volunteers from our S.C.S.C. pick up ten lunch boxes from the hospital each day and deliver them to poor, disabled, aged people around our church. We entered Shi-Lin High School to teach English conversation classes. We also sponsored the SOS Village and San Ann's Home, two special orphanages,

not only providing them financial supports but also spending time being with the children. Church members do part of the work. We also hire professional social workers to ensure the service quality.

Doing community ministry needs money. Often offerings from church members do not suffice the need. This article is about how Good Shepherd Church raises fund for its community ministry.

Our target for church members' pledge is to pay for church operation expenses, such as salary, utility and maintenance. It sounds like church members' offerings do not go directly to the community work. But, think in this way. The members make the church operate so that it can acquire resources from the community to serve the community. In Chinese, we call it "borrowing from the rich to help the poor." We believe that there are many rich people willing to help the poor, and there are poor people waiting for help. Due to social classes, however, the rich and the poor do not contact. Church approaching people of different classes can be a bridge here. A successful Buddhist organization called Tse-Ji Charity is a good example that we can learn from. Tse-Ji has done a lot of social work in Taiwan for decades. Recently a high-tech tycoon donated NT\$2.9 billion (equivalent to US\$88 million) to Tse-Ji. This amount has helped a lot of people. I have been thinking. If there were no such an organization like Tse-Ji, where would the tycoon have donated the money? Probably he would feel sorry to the end of his life, and the poor and needy would feel sorry even more. What have we learned here? I believe a church must start community services so that people who see your work will be touched and willing to join you with their time and money. Love is in everyone's heart. Church needs skills and courage to dig it out.

To be practical, I want to share with you where the community resources

are. The first and probably the biggest resource would be the government. Government has big social work budget each year. Due to limitation of human resources, however, government cannot do social work itself but to ask religious organizations and charities to do it. Two years ago the Bishop and Elizabeth (our Rector) passed me a letter sent by Taipei City Government who invited religious organizations to start up district senior citizen service centers, and the government would pay for the operation expenses. Good Shepherd Church sent out a proposal where we clearly stated that the goal of the service center was "to serve people with Christian love." The proposal was accepted in a few weeks. In past two years, city government has given our S.C.S.C. NT\$2 million to pay for equipment and salary of social workers. We also acquired additional government funding to pay teachers who gave classes at the center. From this experience we learn that Taiwan has moved into a welfare country. Government money is there. Whoever comes with a good proposal and credit gets the money.

A second social resource is fund-raising. This may not be a new idea in most western countries, but it is new here. We first must believe Taiwan has been rich enough so that more and more organizations and individuals have spare money to be good Samaritans. Elizabeth invited Shin-Guan Hospital to join the "free hot meal service" program. The hospital willingly provides ten free meals each day, and the number will go up to thirty in near future. Shin-Guan does not ask anything in return. Another example, Taiwan Railroad Bureau had a "train model sale" a while ago. One thousand models were sold out in one day. The bureau gave the income, around NT\$14 million, to four charities. S.C.S.C. of the Good Shepherd Church and the SOS Village were among the four. This example has proven that if the church serves the community, the community will pay back. We need not

worry about the finance. When a church has enough interactions with the community, "rummage sale" is a third resource worthwhile to try. Success of a church rummage sale greatly depends on the church image in the community. Hence its neighbors will come to make donations. A successful rummage sale also needs a sound topic. For example, the topic of our last Christmas sale was "to give orphans a warm winter." We donated income of the sale to San Ann's Home. The rummage sale that ran only two hours raised NT\$150 thousand for the orphanage. About the same time, Advent Church in Hsin-Pu used the same topic to raise NT\$250 thousand. Many touching stories happened in those activities. A peddler who was not connected to the church joined the sale and donated all his income, including the material cost. Many children whom I had never met put money into the donation box. They did not even ask for a bowl of noodles in return. Some people bought sale items and donated the items back immediately for a resale. Too many people are willing to help others. The matter is whether or not the church has good community ministry to touch their hearts.

A fourth resource is self-support of the community service programs. Let people who receive services pay for themselves. Sometimes a community service, such as kindergartens, can even make profits. A ministry like this,

however, is a temptation to the church. A church must not forget that its mission is to serve people, not to accumulate wealth. When God let us make profit from one community program, He wants us to create a new program and spend the money. A church with great endowment can only spoil its members.

A final resource is church members' offerings. I believe church members' pledge amount is proportional to the effort a church put into the community ministry. On the one hand, when church members see the church do good work in the community, they will increase their pledge. On the other hand, a church that provides good community ministry is likely to attract more members. It appears to be an upturn spiral. Most churches in the Taiwan Episcopal Diocese can barely support themselves by members' pledge alone. That makes some churches hold their kindergarten income as endowments for a sense of security. I think a church doing so will head into a downturn spiral. Once the kindergarten cannot make profits, given that less and less children were born in Taiwan each year, the church will close its door someday.

Finally, let me suggest again. The church must go forth to serve the community. For a church with money now, do community ministry right away. For a church with no money, try some ideas to raise fund. If we believe that "God provides," don't hide our talents underground.

Looking for the 5-Star Hotel in Hell ?

A friend of mine said recently I am looking forward to the day when I wake up and don't hear the BBC News broadcast another tragic Balkan story. Having lived there from 1991 and having traveled back for an annual holiday since leaving Belgrade in late 1997 I can only answer, don't hold your breath! In my most recent visit the

situation for the ordinary people is at best described as the European North Korean Holiday Camp. While most westerners can't understand it all and seem to be suffering Balkan fatigue, imagine what it is like without a regular paid job of any value, the prospect of a cold winter without heating, electricity, and sometimes water, for long hours

each day. Your family is destitute. They want to leave, anywhere, but no country wants you. You must stay and put up with it.

Into this environment I ventured by a non air conditioned old banger bus from Bosnia, the nearest neighbour to Belgrade. This was to be a 12 hour social experience, filled with Balkan smells, in 35C heat! I was the only foreigner amongst this very weary looking crowd which looked more like refugees than passengers. The scene could have come straight out of a British 19th century travel book, but this was the 20th century after yet another Balkan war. Desperation was the kindest word that came to mind to sum it up. To rumble past many bombed out villages from the Bosnian war on the way was to be reminded that I was amongst a different mentality. To cross a border would fill most with anger but I was used to it, and this time the police only smiled - that is, in amazement. Of course the policeman was thinking that this westerner was going to have a hard time finding his 5 star hotel. Much later I arrived in the Belgrade bus station amidst a sea of sad faces, having traveled along one of the worst pot holed roads in Europe. I was wide awake and alert for the adventures ahead of me.

My friends were delighted to see me. Sanja was amongst them, so happy that I had come all that way from Taipei to see my friends. Here was a young woman who had spent some time at school in the US. She had been baptised and confirmed as an Anglican in Belgrade, and all her family had come to the Anglican Chaplaincy. Her story was typical of the others who had joined our church, having had no real affiliation before with any other church. Over the next few days her story was of how her faith in what she had committed herself to had helped to sustain her. In fact at the Sunday Eucharist with 16 people, Dusan was to be baptised and Igor who had been coming for 4 years was received as a full communicant member.

Yes, they had been struggling on without a full time priest since I had left having relied upon wandering prophets from afar. Furthermore I was the first priest who could get a visa to visit them after 78 continuous days of bombing by NATO. The hostility I had been geared up to be confronted with was rather subdued, reserved for Milosevic whom they blamed as much as NATO. One did say to me how can they expect me in my present condition to get rid of him (Milosevic) if the 19 countries of NATO couldn't. Anyway where were they when we needed their help in 1991 when Milosevic turned the tanks on us after 10 days of battling his police in Belgrade? Good questions.

What stories I listened to of how all this senseless violence had led to many innocent victims being killed. In fact over 5000 civilians from NATO bombs, 860000 homeless refugees from forced and violent evictions, countless and forever unknown civilian Albanians killed by gangs of thugs, and then the physical and mentally wounded. What a cost! Since my visit many have returned to Kosovo to a place bombed with equivalent of 2 A bombs while more than 150000 have fled reprisals. Murder, rape and violence continue. Let me personalize it with just two.

Russian Church Tragedy

Unfortunately the Russian Church Community in Belgrade was devastated by the NATO bombing which had demolished and killed at least 30 people, wounding many others when Radio Television Serbia was attacked. This building was adjacent to the church, sharing a common garden wall. The Communist RTS Director Dragnoljub Milanović had told all his employees to remain working in the building, despite the immanent threat of bombing. A very close Serb friend of mine { who had been beaten by the police in 1996} lost two friends killed in the attack. Pieces of body were found in the church yard and the church is now badly damaged. There

was to have been a special celebration for the church's founding this coming September to remember the time when the Russian emigres escaped to Belgrade from the Bolsheviks. Dr Zernov one of the founders of the Anglican -Orthodox Fellowship of St Alban and St Sergius had been one of its past members. This was the only Orthodox Church which was openly pro western in Belgrade. Jolanda Tarasjev the priest's wife is now a nervous wreck. The Russian Bishop in Berlin has collected a case which is being put before the Hague courts.

Shame on you Britain!

One further nonsense needs mentioning. My blind Albanian friend Gëzim Rexha, Dobrosh, 38327 Junik in Kosovo has been unable to obtain a visa for the UK. He is well known to me over a number of years and attended the Chaplaincy when he could. His English is perfect. Before I left YU I

had arranged for a Lutheran Charity in the US to send him a full cassette copy of the Bible and another charity in France to supply talking books. At the same time Gëzim's young nephew was killed by the police in Kosovo. In the most recent conflict Gëzim's was escaping with other Albanians but was bombed by NATO. A friend of mine Paul Ennals a former RNIB Director for International Education had arranged for him to be sponsored to the UK by RNIB. I was to meet with them both in London in July but Gëzim is still in the Netherlands because of visa problems and probably must return to Kosovo. He has nothing, only my friends, to keep him going.

I was and am very pleased to be back in civilisation, but my friends amongst 10million others must remain in hell.

Father Graham Doyle

My Father and the Anglican-Episcopal Church

My father, Fu Ta-hung, was born on August 22, 1906, at Peitou in Changhua, in the middle of Taiwan. He was loved by his parents as the eldest son, received the best education among the five brothers and three sisters, and was given the best wishes for the future. In 1928 he graduated from the Second Taipei Normal School, which is now the National Taipei Teachers' College. At that time, the First Taipei Normal School, now called the Taipei Municipal Teachers' College (from which I graduated), was for the Japanese students, while the Second Taipei Normal School was for the Taiwanese students. My father, therefore, would often say: we graduated from the same school!

While he studied at the Normal School, his Japanese friend invited him to visit Chungshan Christian

Church, which was the main church of the Nippon Sei Ko Kai (NSKK), or the Anglican-Episcopal Church of Japan. He was so much attracted by the worship of the Anglican-Episcopal tradition that he was baptized there by a Japanese priest named Takahashi. I heard that my father was one of the four Taiwanese Anglicans at this church. His parents, however, were against his becoming a Christian. After he got baptized, he had a new name, Fu Yike, meaning a new life, which he always used in the church. After graduating from the Normal School, he became an elementary school teacher, but only for three or four years, because he was not interested in a teachers's job. He resigned, got married with his first wife, Wang Chu-hsia, and, then, went to Japan with her to study at Tokyo Medical College.

While in Japan, he continued to go to the NSKK church there, but when he came back to Taiwan in Changhua in 1936, he stopped going to church for a while, because there was no Anglican church nearby. After World War II ended in 1945, all NSKK people left Taiwan. The Presbyterian Church obtained the ownership of NSKK's assets, including his Chungshan Church, because the members that were left from NSKK were small in number and were incapable of maintaining the church. And there was also confusion, such as the Episcopalians came from mainland and Hongkong when mainland fell in 1949, and Bishop Kennedy abandoned worship service for a while. My father was very frustrated about all this.

My father and his first wife had no children. So, they adopted the Daughter of my father's brother, in 1943. They moved to Sanchung in Taipei in 1955 and opened the Hsin-an Clinic, as a physician-pediatrician. He did not attend worship service during this time, because the Taiwan Sheng Kung Hui (Taiwan Episcopal Church) did not yet own church buildings, and even St. John's congregation met not in one place, but used Presbyterian churches. He, therefore, started to go to a Presbyterian church, next door to his house. But he left it two or three years later, because of the minister's problem with women and some financial problem of the church. (I am not very clear about what he meant.) So, he came to hate the Presbyterian Church establishment more, and stopped going to church.

My father's first wife died in 1961. My father got to know my mother, Hsu Hsien-yin, through his friends, and married her on June 22, 1962. It is interesting that they got married at Chungshan Church, a former NSKK church, because she comes from a Presbyterian family and knew the minister there. My mother was born on December 12, 1922, and came from a Christian family. My grandmother was a very faithful Christian. When my

mother graduated from Changrong Girls' High School, a very good Presbyterian school, she worked as a kindergarten teacher for a while. She then went to Japan for study and work in 1940. She graduated from the Welfare College in Yamanashi Prefecture with a midwife's license, and worked at the Hoikukai Hospital, Yoshino-cho, Asakusa, Tokyo, for more than ten years. She then met my father's first wife's elder sister. When my father's first wife died, her sister introduced them to each other. And my mother came back to Taiwan to get married to my father. I and my brother were born in 1963 and 1965, respectively. When she became pregnant for the first time, she was found to have a lump in the womb. It was very dangerous at that time. So, she went to Japan at the hospital where she had worked, to give birth to me. When we were children, my mother always took my brother and me to many church activities (Chung-hsin Presbyterian Church), but my father would always stay home alone.

In about 1979, I don't know why, but my father was back to church, this time to St. John's Cathedral. He then came to the Church of the Good Shepherd, because this church was in the vicinity of our home. During that time he always came to church with my brother. My mother and I would stay in the Presbyterian Church. In 1984 when I graduated from school, I started to come to the Church of the Good Shepherd, while my father went back to St. John's Cathedral again at the time Bishop Chien left, maybe because the new priest, David Chee, did not speak Taiwanese or Japanese, and therefore he could not communicate. In his last five years, he could not attend worship service, because he was sick.

My father died on February 8, 1994, from cancers in the large intestine and the prostate gland. My mother died on May 17, 1998, from a cancer in the liver. My father had a fortune told when he was young that he would have no

children. Because his first wife did not have a child, his mother wanted him to get a second wife according to the Chinese tradition. But he got baptized as a Christian, and did not want to do that. God gave him an adopted child and, when he got re-married, a daughter and

a son. It was all God's grace, and His work is wonderful!

By Fu Yentuan

Fu Yentuan is currently serves as organist at Good Shepherd Church. Translation is by Yoshi Mikami

A Religious trip to England and Ireland

By Chien, Han Yu

In early July, my mother and I participated in the church organized trip to England with members from all around Taiwan. The trip was organized by the Evergreen (senior) division of Episcopal Church of Taiwan. We had a one-day tour in Hong Kong on the first day and experienced the sparkling glow of the Pearl of the East where western and eastern cultures meet. We visited the oldest church of Hong Kong Shen Kung Huei, St. John's Cathedral. With their warm hospitality, we departed for London to start our two-week trip.

We had flown thirteen hours when the plane landed smoothly in England. It is surprising that our first stop was a "park". Within Kensington Park the most striking feature is the high Albert Memorial Tower, a tribute to the husband of Queen Victoria. It is surrounded by statues which symbolized guardians of the four Continents, Europe, Asia, Africa and America. We can realize the power of England at their time.

After the explanation of our tour guide, we entered the inside of the Tower of London. In these exciting towers, we somehow trembled. Why does the London Tower bring people the two totally different feelings? It was the place to collect the crowns of the Royal Family and many precious jewels. It was also the place for prisoners sentenced to death and to be executed. Everything just becomes one of the tour spots today.

During the four days in London, except Church of Westminster, we also visited St. Paul's Cathedral. We did not just go to look at the interior, the "resting places" of those famous people. We also attended a very special evening prayer program of the Episcopal Church of England.

Can you believe that you need not pay for visit the world-famous British Museum? The Museum has about 6,000,000 collections of ancient Arts and relics and is a great place for history education. The National Art Museum in front of Trafalgar Square is also worth mentioning. I was touched by many paintings in the Museum visually and emotionally and the strength and beauty revealed by those sculptures. Before going to England, I always dreamt about living in the mid-century castle someday and having a heavenly life. When I actually stepped onto this land and visited many royal castles and palaces in the country, I found that their colors are faded as the times went by even though they had such a glamorous history. It triggers me to understand that the success we attain in the world can never last forever. I praise the Greatest who owns the everlasting life. We ought to be humble and bow down before Him.

When we walked into Canterbury Cathedral, the birthplace of Christianity in England, a sense of tracking our Christian roots immediately rose up. In a small chapel,

we sing the hymn, Amazing Grace, with hearts full of thanksgiving. We adored the almighty God with our hearts and hymns and learned the behaviors of Bishop Baker who sacrificed his life for Christ.

We also visited the famous Oxford College, the mysterious Stonehenge ruins, the ancient Roman baths at Bath, and Shakespeare's hometown, Stratford-on-Avon. It is also hard to forget the evening of the Scottish cultural Show. When the anchor suddenly announced "Taiwan", after he mentioned a long string of nation's names, we shouted together. We were all acted excitedly that evening. Father Lai went up on the stage and showed his humor and Ms. Cheng, who is a teacher, danced beautifully. All the audience seemed very impressed with this group from Taiwan.

Then, we headed to Ireland. They have their own language, called Keltic, or Celtic, in addition to English. Therefore, we can always hear their mother language in public and see it written on street signs. Another special place to mention is the Holy Trinity College. We saw the Longroom. The library building is very special, very high, and relatively narrow. There are volumes of ancient books that represent the results of preservation these old materials and the tremendous efforts the college has processed.

We returned safely to our home, Taiwan, with a full harvest, after quite a long flight. The photo album on my book shelf reminds me of the trip to the British Islands this summer.

(This article is translated by Mr. Yao-Wen Cheng)

AMERICAN ASIAN MINISTRIES COME HOME

"Remember where you came from," an old grandmother would say to a youngster in Los Angeles or New York. But for many Asian-American young people "where we came from" was only imagined through family photographs. However, in May over two hundred Asian American young people and adults traveled to their ancestral lands for the first of two stages in the annual Episcopal Asiamerican Ministry (EAM) consultation. They went to Korea, India, the Philippines, Japan, Hong Kong and Taiwan - which was the host of all the Chinese ministries. Then after five days they all gathered in Hong Kong, as guests of that province, to tell stories, to share resources, and to renew their sense of ministry back in the US and Taiwan. Bishop Chien and Elizabeth Green represented Taiwan (I don't know if there were others).

For twenty-five years the Asian ministries of the Episcopal Church have gathered annually, each ministry sending one priest, one lay leader and

one youth or young adult. Amazing vitality always is a guaranteed part of this consultation. Often it is the major emotional and spiritual support that leaders find through out the year as they serve as the only Asian ministry in their diocese. Over the years there has been a remarkable development of youth and young adult leadership programs that is not paying off with new adult leadership in the churches, including several vocations to the ordained ministry. Over the years the role and leadership of women has shifted, causing cultural transformation, as they assumed positions of equality, sharing exceptional gifts of spiritual insight and wisdom, as well as, remarkable abilities to lead and facilitate ministries.

The Province of Hong Kong Sheng Kung Hui was extremely generous in their hospitality, taking ever opportunity to make the seven convocations welcome. These ethnic ministry convocations include Chinese, Japanese, Korean, Filipino,

Indo-Chinese (Vietnamese, Lao, Cambodian, Hmong), Church of South India and Mar Toma. The Most Rev'd Peter Wong, Archbishop of the Hong Kong Sheng Kung Hui, challenged the participants to a broad vision of ministry calling them to not only see their mission to Asians in the US, but to realize their full baptismal ministry as a call to all people regardless of their ethnic heritage.

As people boarded their planes to fly home, they all carried a sense that this was one of the most important gatherings of EAM, connecting the American Church with their Asian counterparts, making real their partnership in global ministry.

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PROVINCE VIII ASIAN-AMERICANS CONTACT WITH HOMELANDS

by Kathryn McCormick, adapted by Jerry Drino

(ENS) It might have been the conversations about kids, or what the growth of McDonald's franchises had done to neighborhoods, or the quirkiness of congregations. Whatever the topic, talk flowed easily, almost without regard for the wide ocean and the cultural distance that separate the people in the dioceses of Korea and the group of Korean-Americans who visited them late last spring.

The 1999 Episcopal Asiamerican Consultation was made to establish relationships, and by most accounts, it succeeded. According to Winston Ching, director of the congregational ministries cluster at the Episcopal Church Center and also director of Asiamerica ministries, came last year as the church's Asian congregations held their 25th annual consultation, an education program. "We received an invitation from the archbishop of Hong Kong to visit his province," he said. "The planning committee thought about it and decided that it may not be appropriate for everybody to meet in Hong Kong--Asians in the church are from the Philippines, Japan, Korea,

China--so the committee devised this scheme where half the time would be spent in the home countries by each of the constituent groups. The final plenary sessions were in Hong Kong, where groups could report back, look at the Anglican contribution in the various homelands, some of the issues we face in common and the partnerships we could develop."

Lay and clergy representatives from Taiwan, Hawaii, San Diego, Los Angeles, El Camino Real, San Joaquin, California, and Olympia represented the Asian congregations of Province VIII along with the Director of ICMD and bishops and diocesan staff from four of our provincial dioceses. Joon Matsumura, chair of the provincial Asian network, convened the representatives from the province to review projects and future directions for Asian ministry development. Bishop Chien of Taiwan enthusiastically reported on the progress of developing the Summer English Camp in his diocese, a partnership with the rest of the province. (See below)

TAIWAN ENGLISH SUMMER CAMP

Kids will be kids with interests ranging from the latest video games to what movie is coming out next week. This was the discovery of the four tutors from the U.S. upon their arrival at St. John's and St. Mary's Institute of Technology in Tansui. Under the leadership of the Rev. Richard Henry, a regional vicar in the Diocese of Nevada, the tutors were plunged into a pilot partnership project between Diocese of Taiwan and the rest of Province VIII.

In early June an initial training and team building session was led by the Director of ICMC at St. Christopher's, Boulder City, Nevada. Richard then joined Caitlin Whitwell (UCBerkeley), Tiffany Tasker (University of Northern

Arizona), and Seth Reinheimer (University of Nevada, Reno) in Taiwan the last week of June for basic orientation and training. The first of July saw them launch off into the first of two twelve days sessions of intensive English language practice. The program ranged from small group discussion, individual tutoring, group dramatics, computer labs and recreational activities. While there are things to be worked on for next year, the consensus is that the program should continue with the rest of the province providing tutors for the program. Details will shortly be available for those interested in applying.

SYNOD FACES REALITY AND CELEBRATES OUR DIVERSITY

Province VIII is the only province of the Anglican Communion where the sun rises in one dioceses and makes a full transit before it sets in another. Taiwan greets the morning and Hawaii says Aloha ahi'ahi in the evening. As the 67th synod of the province gathered in July there was an historic moment unfolding. We were in San Diego to celebrated the reality of our diversity, a new way of being together as a province and the 150 years of the Episcopal Church's mission in the deserts and mountains, the valleys and coasts and the islands of the Pacific. The design team determined to begin with a particular moment in time that could collect all the other realities that have not always been bright shining examples of mission. Confession and penitence are the appropriate way to clear the ground for honest retrospection and far flung imagination about the future.

Brenda Wong Aoki brought a play about her great, great grandfather, the first Japanese Episcopal priest

whose family was run out of the state of California in 1909 when his brother sought a marriage license for himself and his fiancé, the daughter of the archdeacon of California. The penitential rite following the play invited people to name those who had been push to the margins, suffered and even died without the advocacy of the Church.

The next morning was spent listening to the unfolding story of the Episcopal Church in what is now Province VIII. Led by John Rowlinson, historian for the Diocese of California, the challenges and struggles were noted in the process of becoming a province that has gradually come to embrace the diversity that is her riches asset. Other witnesses help participants see that the process is not over.

The liturgies drew from a rich variety of traditions, inviting people to come alive with the breath of the Episcopal Church among our dioceses. Thanks to the wonderful talent of leaders and

congregations in the Dioceses of San Diego and Los Angeles participants were treated to some of the most moving services of worship that have been

celebrated at Synod.

The Rev. Jerry Drino, Director ICMD

TAICHUNG

VISTT TO CHRIST THE KING MISSION, SANDELINE, PHILIPPINES.

When I first heard that we were to visit the Philippines, both my wife and I were a little worried. July in sub-tropical Taiwan is hot enough, but what would July be like in the tropical Philippines?

Several years ago, the parishioners of St. James' Episcopal Church, Taichung, donated the money to build an Episcopal church in a remote, mountainous area of the Philippines, where they had previously worshipped under the trees. We really didn't know whether the church had already been completed or not. In fact, we didn't really know what to expect on our visit, especially when our rector, the Rev. Charles Chen, asked us to pack raincoats and walking boots in our luggage. We trusted that God would look after us, and as we did so, our hearts were calmed.

As soon as we arrived at the airport in Manila, I felt that we had taken a step back in time, to what Taiwan used to be like 50 years ago. Everywhere we went, the contrast between rich and poor, affluence and poverty, was very noticeable. As we drove with Bishop Botengan the following day, out to Sandeline, this became very clear. The further we went out of Manila, the smaller the houses became, and the poorer the people seemed to be. The roads became worse and worse, getting more and more twisted and bumpy. After 3 hours in a 4WD jeep, we changed to another, and finally had to walk for 40 minutes up a very rough, muddy path.

As we crossed rivers and over an old, broken swing bridge, it felt very dangerous and adventurous, so we were glad to arrive at our destination in the early afternoon.

There, in front of us, was the church that we had come all this way to see. It was on the top of a mountain, surrounded by beautiful hills. The church itself was simple in construction, with walls of cement bricks, and a roof of iron sheets. Despite simple windows, no door, no gate, no water, no electricity and no cross, it seemed to be the best building in the whole area.

What wonderful people had come to welcome us that afternoon! In fact, some of them had been waiting for us since early that morning. It was such a joyful and marvelous occasion. People from different tribes, from all directions, had gathered together. Their love for God, and their loyalty to Him, were much in evidence. The Bishop presided over the church dedication and eucharist, followed by singing and dancing by the different tribes. I was reminded of Ephesians 2.19, that whatever our background, nationality, status or wealth, we are all one in the family of God. About 80 of us then sat down to a large meal, which we ate with our hands. That was also a new experience! Despite the poverty and simplicity all around us, we were all fed abundantly, and God's blessing was poured out on all.

My impression of the Philippines is that while it is not rich in wealth, the people are very strong in faith. Here

in Taiwan, we lead such affluent lives in comparison, and yet where are our faith and thanksgiving? I was very challenged to be more thankful to God for all that I have. We were grateful to be so warmly welcomed by the Bishop, and all whom

we met in the Philippines. My hope is that as we seek to strengthen our faith; we, too, may experience something of the beauty and joy that is so evident among the Christians in the Philippines.

EPILOGUE

The following remarks are excerpted from a letter from Rev. Charles Chen to the Rev. Sherwyn A. Lingaling on September 15, 1999.

Thank you very much for your letter of August 12, 1999; and the details of the cost estimates for the completion of the church of Sandeline. I appreciate the effort you have put in to provide us with such detailed estimates, both of the costs and the proposed program of activities.

I am very happy to tell you that the vestry of St. James' Church has fully agreed to all your proposals. The Sunday before we received your letter, a member of our church was so moved by what she heard about the church at Sandeline, and our visit that she made an anonymous donation of NT\$ 100,000 towards the costs of completing the church at Sandeline. In fact, it is more than enough to cover all the costs. The exchange rate is about NT\$ 1.00 = 1.2 pesos (1 peso = NT\$ 0.8), so you should receive about 120,000 pesos. Whatever

is not used in the construction of the church can be used at your discretion, towards the costs of food for the workers, or as the Priest's Discretionary Fund, or the Bishop's Discretionary Fund.

God is indeed Jehovah Jireh, our provider! Our vestry has been happy to donate a part of the money to you from church charity funds, which we are in the process of raising, but God has provided the money another way, and we are grateful to Him. I am so grateful that St. James, a small parish, has been able to help you in your mission to complete the church at Sandeline. It is a great honor and joy for us to be part of their partnership in mission. Maybe after the final completion, some other members of our church may like to come to visit Sandeline to see it for themselves. That would be another miracle!

*By Ching-Shan Cheng
Translated and summarized by The Rev.
Charles C.T. Chen and Catherine Lee.*

Notes for Good Shepherd Church

Sad news this month. A past member Angelus Cozart died of cancer in the US on Friday 13th August. Angelus had been an active member of the congregation and also a vestry member. Our church was able to remember Angelus at our combined Service on the 23rd August and had sent a message to Jim and the family with our love and assurance of all our prayers. May Angelus rest in peace and rise to life eternal.

Richard Saunders who has assisted with the Sunday music and concerts will be leaving in September to return to the UK. We wish him well and thank him for his wonderful music.

The weekend of October 21, the English congregation will go to Hualean to visit the newly renovated Grace Church, tour Tiroga Gorge and share fellowship with the English and Chinese congregations in Hualean.

Graham Doyle